

facts may be known, since unknowable facts would be a contradiction in terms. A knowledge of God must therefore be not only possible, but imperative. How shall it be attained? If God is Mind or divine Principle, He is expressed actively and operatively in divine ideas. These must be sought and entertained until thought is transformed.

MAN.  
If the facts which have been declared in reference to God are admitted, then man, His image, must be something more than that which we ordinarily see. Christian Science denies that the evidence of the five material senses can be accepted as absolute in reference to man, his real being, his health or his life. Generally speaking, man is thought to be both material and spiritual. It is declared that he is mortal—that is, that he must die—and yet that he is the image and likeness of God; or, in other words, the image and likeness of immortal life. When he is dead it is supposed that he will begin to be immortal. Christian Science shows that such theories do not reveal the truth about man. It declares that man is not material, and that a mortal cannot be the image and likeness of God, who is immortal, but is only the presentation of the evidence of the senses. Man's immortality and real being is discerned in science. Christian Science, therefore, looks away from materiality in considering man, and declares that the image and likeness of God, or Life, must be spiritual and ever-living. Man must be like God to be like God, like Truth, like Love; he must be the likeness of the divine Mind, the image of divine Principle. This true likeness discerned in Science is the true self that all men should seek, and they should not manifest any other self. Such a course means health and harmony to those who follow it.

THE EVIDENCE OF THE SENSES.  
We are all more or less familiar with the truth that even physical science discerns facts above the evidence of the senses and contrary thereto. As for the realm of thought which we characterize as religious or spiritual, it would not even exist if one were to accept merely the evidence of the senses. "Faith the substance of things hoped for, the evidence of things not seen," according to St. Paul, receives no encouragement from the testimony of the senses, for, according to that, man is material and mortal, and his life between the cradle and the grave is all there is of him. According to this same testimony, matter is all, and Spirit, or God, is a myth. But nobody, not even the most materially minded, accepts the evidence of the sense without reservation. Not a prayer is uttered on earth that is not a virtual declaration against such evidence. Christians rise above it continually, and should do so still more. Christian Science shows how to accomplish this. It may be difficult to conceive of a first great Cause, but it is vastly more difficult not to do so. It may be difficult to conceive of God as Spirit and man as spiritual, but if this be not true there is no God, no Cause. Indeed, all that relates to God is contrary to the testimony of the senses.

It is clear, therefore, that we do nothing unusual in denying the evidence of the senses, but Christian Science is unusual in making this denial applicable when anything exists or arises that is contrary to the harmony of man.

NO DENIAL OF EXISTENCE.  
An erroneous notion prevails that Christian Scientists deny the reality of things. They do no such thing. They affirm the external existence of all things, including man and all the functions of man. Christian Science, however, does resolve things into thoughts and declares that all exist in their perfect individual reality and proper order in the divine Mind. Conversely it denies the materiality of things, and in that denial, includes all the discordant conditions that material things manifest. Christian Science shows how the body is controlled by mentality, consciously or unconsciously, all the time. The object of its practice is to establish consciously the control of the divine Mind over the body through the declaration of the Truth and the denial of all that is unlike it as revealed in Christian Science. This process demands the highest morality and spirituality on the part of the practitioner in order to be successful. Christian Scientists are endeavoring to purify the sense and self and yet it is sometimes said that they have no baptism. They are endeavoring to commune consciously and constantly with good, with God, and yet it is said they have no communion. Why, Christian Science practice involves both baptism and communion in the highest sense.

COMPARISONS WITH OTHER SYSTEMS.  
Various systems of healing are extant. They are all more or less material except Christian Science, which represents more and achieves proportionately more than any other because it is purely metaphysical, resting upon a spiritual basis. It has healed almost every disease known to humanity, and the so-called incurable diseases have all yielded to its beneficent influence. Indeed, it is self-evident that if any disease is not a part of God himself it is curable, and there must be something that can cure it. The most that can be said of materia medica is that it alleviates suffering, although unfortunately, such relief is often only temporary, and frequently brought about by means of remedies that produce worse ills than those which they relieve. Furthermore, at the same time that it strives to cure disease, it evolves new ones out of every advancing step in its so-called progress. Christian Science, on the contrary, always uplifts the patient morally and spiritually, while it heals him physically. In many cases Christian Science practitioners discover

that the moral and physical are so interwoven as to be inseparable in treatment. When a man's sickness is either partly or wholly caused or perpetuated by his sins, what is the use of giving him pills? No material remedy will touch or uplift his moral nature, and some of them seem to have a contrary effect. If sin has caused the disease, whatever leaves sin untouched, cannot heal the disease. The world may well begin to learn that there is one and only one way of salvation. It must be scientific if it is to reach the cause of disease in sin and the cause of sin in mortal mind, obliterating it and its effects. Christian Scientists are in no way arrayed against those who practice materia medica. We were all believers in it at one time. We are convinced through our experience in it and in Christian Science, that we have found in the latter a better way, and we believe it to be the very best way because it is God's way as shown in the work of Jesus. We have the greatest respect and admiration for the philanthropy and nobleness of many physicians; we count some of them among our best friends, but we cannot close our eyes to the faults of the system which they represent. It has tried everything on earth and in the sea as a remedy for disease. What today is considered remedial, tomorrow becomes questionable, and next year is discarded. The conflicting theories as to what constitutes hygienic law have been amusingly illustrated in a series of articles which have appeared during the past year in a popular newspaper under the heading "Opinions of Experts." Absolutely contrary recommendations as to diet, bathing and exercise have appeared on successive mornings, and all founded upon reasons that are declared to be scientific. One recommends much eating, another little; one recommends certain exercises, another condemns them and recommends frequent bathing and one even declares that people should not bathe at all. These are samples of conflicting theories that characterize materia medica. It has a history of four thousand years of experiment, and is still experimenting. It is voluntarily acknowledged by most celebrated votaries to be merely an experimental system. If there were any principle underlying this system, is it not time that it should be proven? If the tabulations which present its observations and the theories which are evolved therefrom were of any absolute scientific value, should not the experimental stage be passed after four thousand years? Is it not a self-confessed condition of weakness that combinations of medical societies and the medical fraternity generally should come before our state legislatures at about every session and demand special legislation, the tendency of which is almost invariably to shut out all other systems? The excuse generally given that the public needs to be protected against Christian Science is groundless and puerile.

CASE OF CHILDREN.  
Christian Science is quite as good for children as for adults. Thousands of children suffering with contagious and other terrible diseases have been restored to health and life through the intervention of Christian Science after they had been given up to die by medical practitioners. Thousands of children have been healed of chronic invalidism and of terrible deformities through the action of Christian Science when all other means have failed. Indeed, Christian Science has been proven the most efficient healing agency known to man. What do you think of the proposition that Christian Scientists may be permitted to employ Christian Science for themselves, but be compelled by law to use a less efficacious system for their children whom they love more than themselves? In many cases one or more children have been lost under ordinary medical care. In the same families one or more children suffering with the same disease have been restored to health by means of Christian Science. Is it strange that the parents in these families should have more faith in Christian Science than in materia medica? Should they be condemned or punished for having learned to trust God in times of trouble as the Bible admonishes them to do? Let any one investigate and he will find that in Christian Science families a more uniform condition of health prevails than those same families manifested when they were believers in medicine. Christian Scientists believe in Christian Science treatment because they know from experience that their children have a better chance of living and growing up to useful manhood and womanhood under that treatment than under any other system. Christian Scientists do not advertise, nor do they sanction any quackery. They make no effort to secure patients. All that come to them come voluntarily. As for public protection, Christian Scientists are the most law-abiding people in the world. There is no fear that they will not observe the regulations of health boards in relation to contagious and other diseases, since they believe in the golden rule and know that their success and happiness depend upon its literal observance.

TRUE MENTAL OR SPIRITUAL HEALING.  
Tardily the followers of material systems begin to acknowledge that the mental plays in disease and its cure, but as they have always looked for cause and cure in the wrong direction, so now with the perversion of long established habit of incorrect thinking, they ascribe the cures effected by Christian Science to mental suggestion, will power, hypnotism, mental science, which are spurious and not related to Christian Science. When it is declared that God heals disease through Christian Science, these people generally scoff at the idea. Wherefore is this assumption of superiority that considers itself a

judge of all things! Do the failures of 4,000 years of materia medica to find the scientific way of healing the sick, does the failure of orthodox religion to do so according to the command of Jesus, endow either with the wisdom or right to judge and condemn that which heals the sick? Who should know best how Christian Science heals?

Again we quite frequently hear from the pulpit, after a recounting of a lot of mere opinions as to what Christian Science is, that there is nothing new in it; it is Buddhism or what not. Let it be said unequivocally that such assertions are mere exhibitions of ignorance. Christian Science is utterly unlike any Oriental theory of philosophy or religion. That any one should consider them alike shows that he understands neither these theories nor Christian Science. It is quite true that Christian Science is not new in one sense, since there can be nothing new to eternal truth. It is in accord with the Decalogue and the Sermon on the Mount, which express the essence of truth. It cannot therefore be new in principle, but as made applicable to the dire needs of humanity, it is new. Although the influence of mentality upon disease is now acknowledged, who was there that believed it prior to 1875, when "Science and Health" was first published? The author of that book is the first person to discern the cause of disease correctly, and to give an adequate and complete analysis of its cause, and to-day her book stands alone in this respect as well as in the rules for treating disease metaphysically. Christian Science shows that anything which is capable of doing evil has no origin in God, but is only a part of error. It therefore declares that hypnotism is not a proper method for treating disease. The good it sometimes seems to do eventually results in a worse condition. Man is properly influenced by the Divine Mind only, and the human mind cannot outline that influence nor picture it.

FEAR.  
Fear is no part of God, and should not therefore affect us. The fear that God is making us sick should be utterly destroyed, and can be in Christian Science. The fear that we are sick because of having broken some material law of health is equally unworthy of respect or credence, as science proves in many instances and will some day prove universally and finally.

AN EXACTING BUT SATISFACTORY STUDY.  
To those who take pleasure in intellectual fields, Christian Science offers opportunities for achievement far beyond any other study. Those who desire to make a thorough study of it will find that this infinite science tests the temper of their best intellectual steel. It is, however, the most satisfactory of all studies, because it unfolds that which is eternally true, and it can be demonstrated in a measure every step of the way. The satisfaction that one enjoys who proves the principle and rule of Christian Science for himself must be experienced to be appreciated. When he knows by experience that the truth as declared in Christian Science can be proven, and when he proves it for himself, he indeed enters into the joys of his Lord.

THE DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE.  
Along the vista of time we see here and there the great characters that have illumined the history of the race. We scarcely dare to think what the world would have been had not there appeared from time to time a man or woman good enough and great enough to be touched by eternal truth, and brave and self-sacrificing enough to stand for it. Mrs. Eddy discovered and proclaimed to the world the God-given freedom of the race from all sickness, sin, want and woe. She revealed the science by which men may begin to realize that freedom and enter upon their heritage of righteous dominion over all evil. Sometime this knowledge had to come. According to the promise of Jesus, it was to be the spirit of truth, the comforter leading into all truth. Some one had to begood and pure above all others in order to perceive it. Any great discovery along a given line is always made by one whose thoughts, desires and studies are reaching out beyond those of other people. The world is somewhat accustomed to Christian Science today, and it is a welcome subject in many circles, and its wonderful and blessed achievements are generally acknowledged, but there was a time when Mrs. Eddy was the only Christian Scientist on earth, when she stood absolutely alone with God before the whole world, and incurred the ridicule of ignorance and the hostility of theoretical forms of religion and material modes of medicine because of her discovery of Christian Science. Today all religions and all methods of healing are somewhat touched by it. The world is uplifted by her teachings and example. Through the silent and loving influence of the science which she teaches, human thought is arising somewhat from the depths of gross materialism. Where would it be today, where would we be, but for the purity of purpose, unswerving perseverance and sublimity of courage displayed by Mrs. Eddy through all those years of trial and persecution? Who that has gained any knowledge of Christian Science but regards with a shudder the memory of the time when he did not possess it; when, in the language of Scripture, "the earth was without form and void, and darkness was upon the face of the deep." The gratitude of such a one will never let him forget that in his individual experience through Mrs. Eddy's discovery of Christian Science, "the spirit of God moved upon the face of the waters and God said 'let there be light,' and there was light."

It is not strange that every epithet of vilification and hatred should have

been directed against this consecrated woman, since history shows that every person who has revealed a step in moral or religious reformation has been hated and maligned by that which was in need of such reformation. Though seemingly natural, it is none the less reprehensible that the pulpit, which ought to welcome every hope of deliverance and every message of peace and good will, has joined in the cry of condemnation. To all of this Mrs. Eddy has never made an angry reply. Whatever others may do, she practices the gospel that she teaches, the gospel of Christ, the gospel of love.

These are the simple facts. I should consider it presumption to praise Mrs. Eddy. A character touched by the deepest humility and illuminated with love of God and compassion for man is Christlike. It needs no eulogy. Her life is an open book wherein are recorded only good deeds. The signs of these times are prophetic. They point to the gratitude to God that is appearing in the hearts of man for the life and works of the leader of this great movement, destined, as it is, to accomplish the regeneration of mankind.

THE PROMISE.  
We should be aroused to gain the freedom which is God given, which is ours by right, which is an inheritance, lawful, incorruptible, "that fadeth not away." It is awaiting our assertion of our right to it. God is good. You cannot find a place in the universe where He ever fails to be what He naturally and eternally is. Christian Science demands, however, something more than mere passive acquiescence or belief in it. Simply believing in good, offers slight protection from evil. The fangs of hatred and malice must be drawn. Actively at work in consciousness, Christian Science protects from sin, disease, accident and every evil through the power of divine Love. It is an individual as well as universal benediction. It comes to you and to me in our greatest or smallest need, revealing that which saves to the uttermost, declaring the eternal Christ, and it says with Isaiah, "Arise, shine, for thy light is come!"

#### LEGISLATIVE DIRECTORY.

A Correct List of the Residence Addresses of Members of Both Houses.

SENATOR.	RESIDENCE.
Park M. Trammell, President.	Leon Hotel
Frank Adam.	Leon Hotel
A. J. Alford.	Mr. Trammell's
E. B. Bailey.	Mrs. Gamble's
W. A. Blount.	Leon Hotel
C. M. Bowen.	Mrs. Spear's
E. Canova.	Mrs. Lester's
N. R. Carter.	Hancock House
S. W. Clark.	Leon Hotel
Jas. E. Crane.	Mrs. Gamble's
J. B. Crews.	Mrs. Gregory's
E. S. Curren.	W. H. Markham's
Thos. S. Davis.	Leon Hotel
T. J. Faulkner.	Hancock House
Guy Gillen.	Bloxham Hotel
F. M. Hudson.	Mrs. Gamble's
W. Hunt Harris.	Mrs. Bond's
J. H. Humphries.	Mrs. Greenhow's
W. K. Jackson.	Leon Hotel
G. M. Lee.	Hancock House
H. H. McCreary.	Mrs. Lewis's
L. C. Massey.	Miss Damon's
John Neel.	Mr. Dorman's
J. R. Newlan.	At Home
Geo. P. Raney.	Leon Hotel
F. W. Sams.	Mrs. Long's
Telfair Stockton.	L. M. Lively's
Thos. M. Scott.	Constantine House
B. D. Wadsworth.	Leon Hotel
Thos. F. West.	Mrs. Bond's
C. L. Wilson.	Miss Damon's
L. W. Zim.	Miss Damon's
HOUSE.	
A. W. Gilchrist, Speaker.	Leon Hotel
J. Campbell Avery, Jr.	Mrs. Gamble's
Wm. E. Baker.	W. W. Trammell's
J. E. Blanton.	C. H. Dickerson's
L. N. Blanton.	C. H. Dickerson's
John Bradshaw.	Mr. Quail's
W. A. Bryan.	Mrs. McIntosh's
J. W. Brown.	C. H. Dickerson's
H. H. Buckman.	Miss Argyle's
J. Baxter Campbell.	Mrs. Gamble's
A. B. Carter.	Leon Hotel
W. J. Carleton.	Bloxham Hotel
L. C. Cornwell.	Miss Damon's
A. T. Cornwell.	Mrs. Greenhow's
Geo. W. Crawford.	Mrs. Lester's
W. R. Dorman.	J. F. Dorman's
C. J. DuPont.	Miss Damon's
E. W. Duval.	Leon Hotel
B. G. Dyal.	Bloxham Hotel
J. T. Fillingim.	Hancock House
H. H. Floyd.	Miss Damon's
W. M. Girardeau.	Mrs. Gamble's
J. M. Hall.	J. F. Dorman's
E. C. Harrell.	Mrs. McIntosh's
E. C. Herndon.	McCord House
J. L. Hill.	Mrs. Lester's
W. H. Jewell.	Mrs. Bond's
J. B. Johnston.	Mrs. Gregory's
J. J. P. Julian.	Mrs. Bond's
W. C. G. Kilgore.	Miss Damon's
G. W. King.	Leon Hotel
S. P. Kirkland.	Hancock House
J. W. Knight.	Leon Hotel
C. L. Knowles.	Mrs. Gamble's
C. L. Leggett.	C. H. Dickinson's
W. A. McCallum.	Mrs. McIntosh's
C. W. McElroy.	Miss Damon's
E. S. Matthews.	Bloxham Hotel
S. H. Melton.	Leon Hotel
C. S. Noble.	Miss Jessie McGinnis's
Claude F. Olmstead.	Mrs. Quail's
W. J. Owen.	Leon Hotel
D. J. Paul.	C. H. Dickinson's
A. J. Peadar.	Mrs. McIntosh's
E. G. Pappas.	C. H. Dickinson's
J. D. Pirronz.	Leon Hotel
W. A. Rawls.	At Home
E. P. Roberts.	Mrs. Gamble's
John L. Robison.	Leon Hotel
J. A. Rosborough.	Leon Hotel
C. L. Sistrunk.	Bloxham Hotel
A. J. Sledge.	Hancock House
John L. Smith.	Mrs. Quail's
C. L. Smith.	Mrs. Quail's
T. J. Sparkman.	Mrs. Quail's
G. F. Sprague.	Mrs. McIntosh's
J. D. Stephens.	Mrs. Bond's
Wm. L. Taylor.	Miss Damon's
J. S. Taylor.	Bloxham Hotel
O. M. Tillman.	Mrs. Spear's
J. P. Wall.	Mrs. Bond's
E. L. Wattman.	Bloxham Hotel
J. W. Watson.	Leon Hotel
G. B. Wells.	Leon Hotel
A. T. Williams.	Mrs. Stewart's
C. S. Wilson.	Miss Argyle's
T. J. Wilson.	Bloxham Hotel
	Mrs. McIntosh's

The Cotton Acreage.  
After all the tooting of horns and blowing of trumpets it is becoming more and more apparent that this year's cotton crop will be about as large as usual. The southern cotton farmer seems to be his own worst enemy, and will probably only stop fighting himself when absolute ruin stares him in the face. Five-cent cotton will do the business.—Pensacola Journal.

Go to Wight & Burns for all kinds of Gentlemen's Furnishing Goods.

#### THE STATE PRESS.

Crisp Clippings and Comments from the Columns of the Florida Newspapers.

Gainesville Sun.—Tampa has been after everything in sight, to keep even with Jacksonville. The latter has secured a tannery, but Tampa has a scandal that has equally as bad an odor.

Palatka News.—Senator Harris, of Key West, has asked for an explanation of the present deplorable condition of the State's finances. There are about 50,000 other people in Florida who are clamoring for the same information.

Brooksville Southern Argus.—The good reputation of the State demands that the present Legislature take the necessary steps and make the required appropriation for the erection of a Governor's mansion at Tallahassee. The fact that the State has no Governor's mansion is indeed humiliating to those who have the fair name of the State at heart.

Palatka Times-Herald.—In the person of Hon. Harry H. McCreary, of the Gainesville Sun, the newspapers of the State have a faithful friend—one who is ever on the alert when bills affecting publishers are on the docket in the Senate. So long as McCreary is a member of the Legislature Florida editors need fear no legislation adverse to their interests.

Dunnellon Advocate.—The amount on the school appropriation bill for the six white State schools is \$77,500 per year, beside \$13,000 for deficiencies. What a great deal more benefit would be derived from this money if it were devoted to two first-class institutions instead of six secondary ones. The number of teachers could be reduced by a large percent, enabling us to secure the services of better men by paying better salaries, or pay the good men we now have salaries commensurate with their services. Instead of having six presidents, two would be sufficient, and by having the students gathered into smaller number of classes, a much smaller number of other teachers would suffice.

One reason given for the passage of the idiotic anti-cigarette law by the Illinois Legislature is that after the bill had passed the Senate the Tobacco Trust gave it out that they would buy up all the members of the lower house before they would allow the bill to pass. That put the members in a hole. If they voted against the bill it would at once be assumed that they had been bought, whether any of them were guilty or not. While it is possible that some of them were open to a bargain they didn't care to face the notoriety that would have been theirs if they had voted against it. And it is doubtless true that some voted for the bill who were honestly and conscientiously opposed to such legislation, but did not care to put themselves in a false position. If the story is true the Trust overreached itself that time.—Montgomery Advertiser.

#### Thinks Wailes' Claim Will Be Paid.

Florida got a settlement out of the general government by the only methods by which money can be gotten out of the government. The State employed a man to lobby the bill through. There is no other way to push any particular appropriation bill through. The agent agreed to pay all expenses and take a percentage of what he got for the State. He spent \$23,000 and several years, but at last got the State more than \$1,000,000. So far all went well. After Florida got the money one of the State officers raised a point on payment of the commission to the agent. No doubt the Legislature of Florida will pay the debt, even over the protest of the Attorney General.—Birmingham Ledger.

#### THE MAN HIGHER UP.

When grafting boudiers are exposed  
And civic corruption is disclosed;  
When city officials take to flight  
Spurred on by an increasing fright,  
All the blame  
Rests on the name  
Of the man higher up.  
When bribers are brought to taw,  
Each accused of breaking the law;  
When committees run all about  
Bent on chasing the guilty out,  
Then it's time  
To fasten the crime  
On the man higher up.  
It's an old and successful trick,  
Worked by rascals, nimble, quick,  
They will accuse the other fellow,  
Though their own complexion's yellow,  
It's easy to see  
The culprit must be  
The man higher up.  
—Paul Cook, in Birmingham Age-Herald.

#### Summer Passenger Rates to Lanark Fla., and Sechoopy, Fla., When for Panacea Springs.

Tallahassee, Fla., Apr. 13, 1905.

The C. T. & G. R. R. announces the following rates to the above Gulf Coast resorts for season of 1905, beginning April 15th, 1905, and ending September 30th, 1905:

\$1.85 tickets, sold Saturdays, final limit following Monday.  
\$2.05 tickets, sold daily, final limit fifteen days from date of sale.  
\$2.40 tickets, sold daily, final limit thirty days from date of sale.

R. C. SNIPES,  
Traveling Passenger Agent.

#### NOTICE.

MADISON COUNTY STATE BANK, LOCATED at Madison, Florida, is closing up its affairs. All note holders and others, creditors of said Bank, are hereby notified to present the notes and other claims against the bank for payment, or all notes and other claims of said bank will be paid by The First National Bank of Madison, Florida, upon presentation.  
RANDALL POPE, President.  
April 27, A. D. 1905.—to June 28-2m

#### ADMINISTRATORS NOTICE.

Notice is hereby given to all creditors of the estate of R. L. Collins, deceased, and to all persons having claims against him or his estate, to present same according to law within two years from this date, the 4th day of December, 1904, otherwise all such claims and demands shall be barred.  
JOHN G. COLLINS,  
Admr. Estate of R. L. Collins.